THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And they who charge thee with transgression, their hope shall be blasted, and their prospects shall melt away as the hoar frost melteth before the burning rays of the rising sun" (D. & C. 121: 11).

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NINETY-SECOND ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THE morning session of the second day of conference, April 7th, was called to order by President Heber J. Grant, who announced as the opening hymn "How firm a foundation." The singing was by the choir and congregation, with Professor Tracy Y. Cannon at the organ and Professor Brigham Cecil Gates conducting. The opening prayer was by President William L. Adamson of Blaine Stake. The second hymn was "Redeemer of Israel."

President Rudger Clawson was the first speaker. He said he had heard the comment that the opening session of this conference was epochal, and in this he concurred. It seems to him, he said, that the message delivered and the teachings expounded were frought with unusually profound significance. President Clawson said the Bible is a standard of literature, in addition to being the word of the Lord. He recounted the story of Adam and Eve, adding the "Mormon" doctrine that "Adam fell that man might be; and man is that he might have joy."

He referred to the first murder, when Cain slew Abel, and the introduction of this great sin among mankind. He spoke of the dispensation of Noah, and the destruction of the human race, save Noah and his family, by the flood. He mentioned the three great patriarchs, Abraham, Isaac and Jacob, dwelling upon the promise of the Lord to Abraham, that through him and his seed shall all the nations of the earth be blessed. He spoke of Jacob and his twelve sons, through whom arose the twelve tribes of Israel, and he cited the story of Joseph sold into Egypt, recounting his experiences, his resistance to temptation and his faith. No story in fiction is so great, so fraught with living interest, he said,

as the deliverance of the children of Israel and their wanderings in the wilderness. He recounted the story of Daniel and the incident of the lions' den, how God's protection is over his servants. He mentioned the Prophets Jeremiah, Isaiah, Ezekiel and others, and their faithfulness. Most beautiful of all, most vital, of greatest significance to the human race, he said, is the story of Jesus Christ, and he briefly outlined his teachings, referring to his parables as the greatest type of precept. His crucifixion, the atonement of Jesus Christ, said President Clawson, has put the human race eternally in his debt. The Bible, he said, may be found in practically every home in the civilized world, but it is not read enough. Latter-day Saints should study the word of the Lord, he said, and the same with the other Scriptures, the Book of Mormon, the Doctrine and Covenants and Pearl of Great Price. All, he said, should be studied, for the Lord will not condone ignorance, and in order to become like unto him his children must gain intelligence.

The next speaker was Elder George Albert Smith. He said Latter-day Saints should at all times be ready to respond to a call to speak the word of the Lord. If they will store up in their minds the truths that have been given, they will be prepared to meet any emergency.

Elder Smith referred to the addresses of the three educators who spoke at the opening session of conference. No good man, he said, can come under the influence of a gathering of Latter-day Saints and imbibe the spirit of the occasion and not say something good. He referred especially to the comment of Dr. Thomas Nixon Carver, who said, in effect, that if he were looking for an example of nation building he could find none better than that of the "Mormons." In comment Elder Smith said he should like to add to Dr. Carver's observation that this is God's work; it is not a people going alone and accomplishing a great purpose. He referred to a speech made to Dr. Nicholas Murray Butler, who said, in effect, that there will be no abatement of the world's evils until simple faith in God is restored. God's people, Elder Smith said, are trustees. Theirs is the responsibility of warning the nations of the earth. The world has turned away from God, peoples have heaped unto themselves idols. History repeats itself, said Elder Smith. God is warning the world through his servants as he warned it in the days of Noah. Noah preached repentance 120 years. In this dispensation thousands of Elders with the divine authority to sound a warning are lifting up their voices in all the world, calling to the honest in heart, "Come out of Babylon, O ye my people." The Gospel of Jesus Christ is the only solution of the world's ills; it is God's plan for the salvation of his children, said Elder Smith.

Louise Watson sang a soprano solo, "Come unto me."

Elder George F. Richards was the next speaker. He said his

feelings had been in accord with the spirit and instructions thus far of the conference sessions. He referred to the comments made by the prominent educators at the opening session, citing especially the remark of Dr. Charles A. Lory, President of the Colorado Agricultural College, who said it is essential to carry religion into every day life. If there is one thing that has been stressed in the teachings of the Latter-day Saints probably more than another, it is that religion is a matter of every-day life. He was asked one time, said Elder Richards, how it is that "Mormons" are such good colonizers, and he answered readily, "Because it is part of our religion." He referred also to the remark of Dr. Lory that the activities for usefulness of the Latter-day Saints are positive. Their religion is positive, said Elder Richards. If the Gospel that has been restored in this dispensation is indeed the Gospel of Jesus Christ, the time will come when the world will know it. Then the disappointment of those who rejected it will be keen, while the joy and satisfaction of those who accepted it will be correspondingly great. Experience is a dear school, but it has been said that the foolish will learn in no other, said Elder Richards. People have not, as a rule, been prepared for the message of the Gospel, which is a temporal as well as a spiritual message. It is a terrible thing for mankind to reject the message of the prophets, as has been done in various periods of the world's history, but it seems that peoples will not now remember and profit by the experiences of the people in the day of Noah, of the fate of Nineveh, and other great cities and peoples. For a century God's message has been sounded to the world, and yet of the 110,000,000 people of this great nation a mere half-million has accepted the message. The coming of the Lord is near, said Elder Richards, and yet men and nations will not heed the message, will learn only by experience.

Elder Joseph Fielding Smith, the next speaker, said Latter-day Saints do not spend sufficient time studying the word of the Lord. Much has been said concerning the warning message of the Church to the world, said Elder Smith. A belief in Jesus Christ as the Saviour of the world is fundamental, and no man will see the kingdom of God without accepting this truth. When the Master said: "The way is straight and few there be that find it," he had reference to the celestial kingdom, Elder Smith said. All men are to be saved, save it should be the sons of perdition, but in the salvation of the human family it is contemplated that every knee shall bow and every tongue confess that Jesus is the Christ. God has not promised celestial glory to all; salvation does not imply that. Who among the Latter-day Saints is seeking salvation in the telestial or terrestrial kingdom? "Of them we want nothing," said Elder Smith, adding that only the celestial kingdom where God dwells is sufficient. Much speculation has been indulged in as to whether those in the lower degrees of glory will ever progress

to the higher. Why should Latter-day Saints concern themselves with that; God has said they shall never come into his presence worlds without end. That is sufficient, and the Saints should not be content with less than eternal life, life in the celestial kingdom with God the Father and his Son Jesus Christ.

The closing hymn was "O, ye mountains high," and the benediction was by President Lewis Anderson of the Manti Temple.

A CHALLENGE TO THE CRITICS OF "MORMONISM."

Elder Nephi L. Morris.

(*Continued from page 295.*)

Comparison Invited.

Now, my friends of the Inter-mountain Christian Workers' Institute, where have you such an army of willing servants of the Lord, men and women, who contribute in actual service the equivalent of $11,000,000 a year to teach the principles of Christianity? You say we are "a menace," but some day we may be the hope of Christian civilization, if the world does not learn how to teach better than it it has done in the last generation. I venture this assertion, without fear of successful contradiction, that in the "Mormon" Church you will find a greater percentage of religiously active membership than in any other Church upon the earth. We talk about working people to death. That is the purest kind of fallacy. We find them already dead and work them into life by giving them something to do. That is how we grow strong. Perhaps seventy-five per cent of our total membership is under serious responsibility for active service, and by the growth of these numerous organizations you can readily believe they are performing that service with some degree of credit. The missionary system, which was inaugurated way back in the days of the Prophet Joseph Smith, has tremendous educational value in it. Have any of the churches who had representatives in that Christian Institute equalled our system in preaching the Gospel to the nations of the earth? How do we do it? We select a boy who is physically and morally right, we see that his folks can spare him and look after him if he needs some financial help; and when he passes the examination, being morally clean and physically fit, and with some knowledge of God and the Gospel, we give him a holy calling and set him apart as a missionary. Then he goes for one, two or three years. We very often send out a seemingly crude youth, but we receive in exchange for him a polished and efficient missionary, whose life thereafter is consecrated to the service of the Lord. To illustrate the effect of this service in a general way I will relate an incident which

happened in Camp Lewis during the mobilization of the army. On one occasion the officer in command called the company to attention and asked if there were any "Mormons" in the company. With trembling hearts four "Mormon" boys stepped forward as they were commanded. They did not know whether they were going to be court-martialed or merely dismissed from the army as "a menace," but to their surprise the officer said: "Boys, a comrade is dead. We would like you to conduct the funeral service." Without a moment's notice they prepared the service. They sang, they prayed, they preached an appropriate funeral sermon, and closed with prayer. A Catholic boy of the same company, witnessing this, in writing to his mother here in the city, said: "Mother, I have lived among the Mormons all my life. I never knew them until now, and when I return from the army I intend to get acquainted with these Mormons." Now, my friends of the Intermountain Christian Workers' Institute, which of your churches can furnish many thousands of men who, upon a moment's notice, can perform such a delicate piece of spiritual service as to conduct impressively a funeral service? These young men were able to do it because they have been educated in the service of the Lord. So we challenge the Intermountain Christian Workers' Institute, in all good nature, to produce the equal of these things. Two thousand men in the field nearly all the time, and the day will soon come, I venture the prediction, when we will double and treble the number because of the demand for missionaries. I know how down East some cheap agitator tries to raise a rumpus now and then, and over in England similar efforts are being made in the hope of checking our labors; but in Germany they want the Elders, they open their school-houses, they invite the missionaries to preach. Germany was locked up tight against them for a whole generation, but now they welcome the missionaries there; and if England does not get over her spasm of fear the Elders will depart from her and go where they are made welcome, and there will be a greater reward for their services there.

Vital Statistics.

Here are some vital statistics I must refer to in conclusion. It is a great thing to learn how to live, and to live more abundantly in your environment. The *Utah Public Health Journal*, published a year ago, gives some interesting statistics. Mark what these "Mormons" have accomplished in the manner of lives they have learned to live:

"The average birth rate in the United States for a period of five years past was 24.3 per thousand. Among the Latter-day Saints it was 37 per thousand for the same period.

"The average death rate in the United States for a period of five years was 14.5 per thousand. Among the Latter-day Saints it was only 9 per thousand."

What think you of a people whose religion has added years to their lives? Are they a menace to their neighbors or an inspiring example? Which?

In the matter of marriage, the marriage rate per ten thousand in the United States from 1890 to 1916 was 97.7. Among the Latter-day Saints it was 150.

In the United States there are 112 divorces per hundred thousand. For the same period among the Latter-day Saints there were only 66, a little more than one-half the number.

Here is a high compliment paid this community by the editor of the health department of the *Minneapolis Journal*, a few months ago:

Utah Upsets Health Theory.

"For years I have heard speakers at health meetings assert that wherever there is a high birth rate the death rate, and especially the baby death rate, is high.

"Some even claim that nature always can be depended upon to prevent over-population. High birth-rate, large families, necessarily neglected babies, insufficient family income, hard living conditions, baby sickness, baby deaths, high general death rate—all, they say, naturally are allied. Compensation is at work, they say. They even say a moderate birth rate above the average quickly starts the laws of compensation to work, and the baby death rate is the earliest of all reactions.

"Especially have I heard the French Canadians insist that it was unjust to compare their high baby death rate with the low baby death rate of Ontario, because their birth rate was nearly twice as high as that of Ontario. If a mother had a dozen, of course the younger ones must be cared for by the older ones or be wholly neglected, and in consequence many would die.

"The best answer I have come across comes from Utah. Of all the States, Utah has the highest birth rate, the lowest death rate and the least sickness among its babies. Going back to 1917, in order to get away from the abnormal conditions brought about by influenza, I find that Utah had a death rate of 10.3, as compared with 14.2 for the country at large. Death rate, 1919, 9.55.

"In the same year their birth rate was 30.3, as compared with 26 for the country at large. The birth rate in counties inhabited almost wholly by 'Mormons' was much higher still. Duchesne had a birth rate of 52.8, twice that of the country at large; Garfield, 51.5; Piute 51.5, and Washington, 45.

"Turning to the reports of infant mortality, which is almost the same as infant sickness and almost the reverse of infant well-being, we find that Salt Lake City has the lowest infant mortality rate of any city of its size, and is surpassed by only eleven cities of any size."

(TO BE CONTINUED.)

"It was always through enfeeblement of character, and not through enfeeblement of intelligence, that the great peoples disappeared from history."—Gustave le Bon.

BRITISH OFFICER SAYS ANTI-"MORMON" ARTICLES ARE NOT BELIEVED.

CAPTAIN C. ERSKINE-BOLST, of London, member of the famous first regiment of the Scottish battalion of the Black Watch, was a visitor at the L. D. S. Church Office Building, in Salt Lake City, on the 21st ult. He was shown through the different offices by Elder Stephen L. Richards, and was later taken by him to a special organ recital in the Tabernacle.

The Captain dismissed with almost a word the recent attacks of Winifred Graham and other writers in the British press as mere piffle. "I had barely heard there was some sort of trouble over the 'Mormon' question out Tottenham way," he declared, "but really it is not a matter which has appealed to the worth-while people in England. I have known Mrs. Graham for a long time as a sensational writer, whose articles have appeared in a paper which no self-respecting Britisher would read." He declared that what had been intended as but a short stop-off had developed into a very interesting visit.

In order to satisfy his British sense of fair play, the Captain, upon his arrival in the city the previous day, called on President Charles W. Penrose and had an interesting discussion with him of the "Mormon" question.

GOOD IN THINGS EVIL.

YET oft affliction purifies the mind,
Kind benefits flow oft from means unkind.
Were the whole known that we uncouth suppose,
Doubtless 'twould beauteous symmetry disclose.
The naked cliff that, singly, rough remains,
In prospect dignifies the fertile plains.
Lead-colored clouds in scattered fragments seen,
Show though in broken views, the blue serene.
Sword law has often Europe's balance gained,
And one red victory years of peace maintained.
We pass through want to wealth, through dismal strife
To calm content, through death to endless life.

—RICHARD SAVAGE.

"MATERIAL riches are the pettiest and least worthy gifts which God can give man. What are they to God's Word, to bodily gifts such as understanding, skill, wisdom?"—LUTHER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, MAY 18, 1922.

EDITORIAL:

TO ALL THE WORLD AND TO EVERY CREATURE.

THE Elders from America who are preaching the Gospel in Great Britain are often asked by those unfriendly to the propaganda why they do not remain in their own country, instead of coming to this and to other European lands. "Surely," says one, "the United States is large enough for your missionary activities; why encroach upon the other nations?" Such comments clearly reveal the fact that those who make them utterly fail to comprehend the real purpose for which the Elders come. Every motive is imputed but the right one.

It is asserted by a designing few, and believed by the credulous many, that the only object of our traveling ministry is to gather up girls for polygamous households in Utah; that this is why the Church sends its best-looking young men on missions, those who would naturally attract the fair sex; and that these missionaries make a special effort for the conversion of women, purposely visiting the homes of the people when the male members of the family are not there to receive them.

All of which is mere claptrap, manufactured for sensational effect. There is not a word of truth in it. The young men who come on missions are not selected for their handsome appearance, but for their moral uprightness and their faith in the Gospel of Christ, which they are sent to proclaim. They must be clean in conduct and conversation, exemplifying the pure principles that they teach, or they are not counted fit for service in the mission field. "Be ye clean that bear the vessels of the Lord," is no mere platitude in the so-called "Mormon" Church. If its missionaries are better-looking than the common run of men, it is because they lead better lives than the common run. They are not soaked in beer or saturated with nicotine. Like the best of young men in every land, they practice temperance and morality, are chaste and virtuous, and their sound health and wholesome appearance are the result.

It is not true, either, that they try to convert women rather than men. If more women than men are willing to listen to the message they bear—the message of Gospel truth—it is because women are better than men, more spiritually-minded, more religious, more desirous of serving God. The Elders make no

studied effort to get into homes when the men folks are away. They do their tracting at all hours, except those given to rest and slumber, and are just as anxious to meet the men as to meet the other members of the households visited. They are required to conduct themselves properly on all occasions, to avoid even the most innocent familiarities with the opposite sex, and to shun the very appearance of evil. They are under strict instructions to baptise no married woman without the consent of her husband, nor any minor, male or female, without permission from the parents or guardians.

As for our missionaries coming to Europe, instead of all remaining in America, there is a good reason for that, and they are all the time proclaiming it. It is simply this: the Gospel is for all men, not merely for the people of one nation. "Go ye into all the world and preach the Gospel to every creature." So said the Saviour to the ancient Twelve; and he has said the same to his modern Apostles and their associates. Those who wish to know why "Mormonism" is promulgated in Great Britain as well as in the United States, need only read the tracts that our Elders offer them, and they will be correctly informed upon that point. Let them acquaint themselves with the contents of the Bible, and they will be better able to appreciate the motives actuating those who are preaching the restored Gospel "to every nation, and kindred, and tongue and people."

Our mission, like that of the Apostles anciently, is to all the world; and our Elders go to all the world, preaching the Gospel to men and women, old and young, anyone who will give them a hearing. We cannot confine our activities to any portion of the planet. It is scattered Israel that we seek, a people dispersed among all nations, and they must be gathered out from all nations and made ready to meet the God of Israel at his coming. "Come out of her, my people," is the warning proclamation concerning Israel and Babylon; and it is God's word, not man's.

Christ is coming both to Zion and to Jerusalem, and the two mightiest nations on earth, Great Britain and the United States, are being used by Him, whether they know it or not, to prepare the way before his glorious advent. It was for this that Columbus discovered America. It was for this that the Pilgrim Fathers migrated to those western shores, and there, assisted by others, set up a free nation, destined to be a fostering mother to the restored Church of Christ. It was for this that Great Britain befriended the Jews, made one of them her Prime Minister, wrested Palestine from the rule of the Turk, and put an English Jew as Governor over the Holy Land. All in fulfillment of prophecy, ancient and modern.

This is what the "Mormon" missionaries are preaching—not polygamy, nor any of the nonsense attributed to them by sensational and slanderous newspapers and their equally mendacious

correspondents and contributors. And what is the harm of it? Why should not the Gospel of Christ be preached in a Christian country? Why should the Lord's servants, sent to proclaim salvation to the penitent, and warn the wicked of God's approaching judgments, be limited to the United States or to any one nation, when their message has universal scope and significance, and their mission is "to all the world" and "to every creature"?

O. F. W.

A SAD AND SHOCKING FATALITY.

THE Elders and Saints in the British mission will be shocked and pained to learn of the sad death of Sister James Gunn McKay and her eight-months-old babe, who were drowned in Ogden river, Utah, on the 23rd ult. Sister McKay and her husband, whose home is in Huntsville, were on their way to Ogden, to attend a Stake union meeting, and while passing through Ogden Canyon, the automobile in which they were riding crashed through the railing of a temporary bridge east of the Hermitage, fell into the river and turned over, pinning Sister McKay and her babe beneath it. Elder McKay made a heroic effort to save his wife and child, but was unable to do so. He sustained only slight bruises and was rescued by bridge workers. Sister McKay was alive when taken from the water, but succumbed soon after; her babe was dead. The bridge, hidden by trees, brush and telephone poles, is on a sharp curve of the road, and in attempting to make the curve, Elder McKay lost control of the car, which smashed through the slender railing. Brother and Sister McKay returned home about a year ago after filling an extended mission and accomplishing a splendid work in Great Britain. He was at one time President of the London, Norwich and Bristol conferences. The *Millennial Star* extends deep and heartfelt sympathy to the bereaved husband in the great loss he has sustained.

BRITANNIC ASSOCIATION REFUTES ANTI-"MORMON" SLANDERS.

AT A meeting of the Britannic Association (Inc.), of Salt Lake City, held in the Hotel Utah, on the 18th ult., the following resolutions were unanimously adopted:

"We, the members of the Britannic Association (of which the Right Honorable David Lloyd George is Honorary President) in meeting assembled, declare the malicious statements made by a section of the British Press to be absolutely untrue and without foundation in fact.

"We declare what is acknowledged by the American people and the United States Government, that the 'Mormon' inhabit-

ants of Utah, and Salt Lake City are a morally clean, wholesome, law-abiding people. That sixty per cent of the inhabitants of the city are non-'Mormons,' and live in mutual respect with the 'Latter-day Saints,' and have cathedrals, churches, and meeting-houses of their own.

"That it is a lie to say polygamy is being encouraged by the 'Mormon' Church or practiced by the people.

"That it is a lie to say that women and girls are imported here for immoral purposes or to become polygamous wives.

"Our Society is non-sectarian, and numbers amongst its members a goodly proportion who do not belong to the 'Mormon Church.'

"We pass these resolutions because of the insidious and lying propaganda now being actively carried on by certain people in the land of our birth, who speak without knowledge of conditions here, or who if they have that knowledge are wilfully and for selfish reasons perverting the truth.

"We further resolve that a copy of these resolutions be spread upon the minutes of the Britannic Association, and a copy forwarded to the British Home Secretary in London."

Signed:

Harry W. Matthews, President and Director (Mormon), 1318 McClelland Street, Salt Lake City, Utah.

Philip J. Holden, Vice-President and Director (non-Mormon), 615 So. 4th East, Salt Lake City, Utah.

C. J. Heilbut, Treasurer and Director (Mormon), 546 E. 1st South, Salt Lake City, Utah.

Mrs. Jennie Jones, Secretary and Director (non-Mormon), 841 E. So. Temple, Salt Lake City, Utah.

Mrs. C. V. Holden, Director (non-Mormon), 615 So. 4th East, Salt Lake City, Utah.

Ronald Smith, Director (non-Mormon), 841 E. So. Temple, Salt Lake City, Utah.

MINUTES OF THE NEWCASTLE CONFERENCE.

THE Newcastle annual conference was held Sunday, May 7th, in Victoria Hall, Fowler Street, South Shields. President Orson F. Whitney and Elder J. Fred Pingree were in attendance from Liverpool. President Osmond C. Crowther and the traveling Elders of the conference were also present. The proceedings were spirited and interesting.

The first session opened at 10:30 a.m. Preliminary music was rendered by Sister Lillian Russel Torrens, organist. Singing, "Did you think to pray?" Elder Russell B. Hodgson offered the invocation. Sacrament was administered by Isaac B. Gray and Joseph Walton, assisted by Deacons Leslie Oates and John Wright.

President Crowther gave an address of welcome and reported the Newcastle conference in good condition and gaining strength. All the eight branches were represented in this meeting. There were eight Sunday-schools, seven Mutual Improvement associations, and five Relief Society organizations.

A very interesting program was given by members of the various branches. Following a recitation by Miss May Dinsdale, of Darlington, came a duet by Nellie Forsythe and Mary Weightman, of Carlisle. Leonard Lentell, a six-year-old lad from Gateshead, recited Revelation 14: 6, 7, and the South Shields Sunday-school chorus sang "Our Angels." Leslie Derbyshire, of Middlesbrough, recited the Word of Wisdom, Elizabeth Sedgwick, of Shildon, rendered a vocal solo, and Leslie Oates a poem, "Our Elders," composed by Roger Howey, of Sunderland.

Elders John M. Jones and Joseph J. Brown spoke briefly of their missionary experiences, and Elder J. Fred Pingree followed with an interesting discourse on knowledge and the impossibility of being saved in ignorance.

President Whitney, continuing the subject of the previous speaker, pointed out that the knowledge which profits us most is the knowledge of God, which enables us to lay hold upon eternal life. No man is completely educated until he is developed mentally, physically, morally and spiritually.

Elder Ezra T. Benson pronounced the benediction.

A conjoint Priesthood and Relief Society meeting was held at 12:20 p.m., when Branch Presidents and representatives of Relief Society organizations gave brief reports and bore testimony to the truth, expressing their desires to press on in the work of the Lord.

President Whitney addressed the meeting. It was an excellent plan, he said, to have the sisters meet with the brethren on such an occasion. Both would be benefited by hearing each other's reports and testimonies. Those bearing the Priesthood are more accountable than those who do not hold it. The sisters share the blessings of the sacred authority held by their husbands and fathers. The man should always be honored as the head of the house, and he should be kind and gentle to his wife and children, ruling by love rather than by fear.

Benediction by Elder Charles W. Speierman.

The conference resumed at 2:30 p.m., Sister Helena Scott, of Sunderland, at the organ. Singing, "We thank Thee, O God, for a Prophet." The congregation was deeply interested in the experiences related by Elders Charles W. Speierman, John Black, Robert E. Finch, James T. Palmer, Ezra T. Benson, and Thomas V. Phillips, and by fourteen-year-old May Dinsdale.

President Whitney refuted the false statements in circulation against the Latter-day Saints. The Elders leave their homes and come out into the world, not for the vile purposes alleged by our

enemies, but to preach the Gospel and gather the house of Israel, that they may be made ready to meet their God, who is coming to reign over the earth. Joseph Smith was a lineal descendant of Joseph of old, and the Latter-day Saints are of the half-tribe of Ephraim, God's first-born in the divine process of bringing forth Zion. The New Jerusalem will be built, and the Old Jerusalem rebuilt, before the glorious coming of the Lord. He is using the United States and Great Britain to bring about these purposes. We honor the British Government because it protects us from those who would harm us; because it hates mobs, and stands for law, order and fair play. Those who befriend God's servants will be forever blest, but woe unto those who mistreat them!

The general, mission and conference authorities were then presented and unanimously sustained.

Elders Ralph S. Gray and Russell B. Hodgson related experiences met with in the mission field, and after the singing of "O say what is truth?" Elder John Black pronounced the benediction.

About two hundred people assembled at the evening session, many of them being strangers and investigators. Singing, "Now let us rejoice."

Every eye was now focused on President Whitney, who occupied the next fifty minutes in a wonderfully impressive discourse on the restoration of the Gospel and the final judgment. Said he: "They who publish lying stories about the Lord's servants are slandering the Lord himself, and must answer for it when the books are opened before the Great White Throne. They who slam the door in the face of a servant of God who offers them a Gospel tract, are insulting the Author of that Gospel, the Lord Jesus Christ, and will hear him say on the day of judgment: 'Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me.' These are the last days. John's vision of the book with seven seals had reference to seven great days, each of a thousand years, given to mother earth by the Great Creator as the period of her mortal pilgrimage. The sixth day is now drawing to a close, and morning will break upon the Millennium, the thousand years of peace. It is Saturday night, and house-cleaning is in progress, to make the world ready for the Sabbath that is about to dawn."

Elder Pingree said that he was proud to be a missionary, and more than willing to bear the yoke that had been placed upon him. He encouraged the Saints to lead exemplary lives, and closed with a strong testimony that Joseph Smith was and is a Prophet of God.

President Whitney announced the honorable release of President Osmond C. Crowther, and the appointment of Elder James T. Palmer to succeed him as President of the Newcastle conference. The action was unanimously sustained.

President Crowther made the final address. He said he had

enjoyed his mission more than he could tell, and was thankful that he had had the privilege of serving others. He encouraged the Saints to live the Gospel and obey all its principles.

The Doxology was then sung, and Elder Isaac B. Gray pronounced the benediction, bringing the conference to a close.

JAMES T. PALMER, Clerk.

FROM THE MISSION FIELD.

Relief Society Social and Bazaar.—A social and bazaar was held in the Northamptom branch of the Birmingham conference, on the 22nd ult., at which time the branch Relief Society celebrated its first birthday. The articles made by the society during the past year were sold, also refreshments, and netted a neat little sum. The evening's amusements were greatly enjoyed. President Edgar W. Jeffery was present and gave encouragement and helpful advice.

Sheffield Relief Society Re-organized.—On the 27th ult. the Relief Society of the Sheffield branch was re-organized as follows: Laura Ethel Stagg, president; Lucy Smith, first counselor; Lydia Barton, second counselor; Sarah Shaw, secretary and treasurer; Ethel Chapman, organist. President J. W. Ernest Tomlinson and Elder Leigh William Clark were present. They exhorted the Saints to give the new organization their united support.

Baptisms.—A baptismal service was held in the Latter-day Saints' Chapel, Tunstall Road, Sunderland, Newcastle conference, on the 22nd ult., when three candidates were baptized by Elder John Black. They were afterwards confirmed by Elders John Black, John M. Jones and Brother Frederick Oates.

A baptismal service was held in the Handsworth branch, Birmingham conference, on the 29th ult., when a candidate was baptized by Elder Marvin L. Nielson and later confirmed by Elder George R. Follick.

Social.—On April 13th the Sunday-school theological class of the Leeds branch, assisted by three members of a Leeds concert company, gave a very successful concert and sketch for the purpose of raising means for the Sunday-school Whitsuntide treat. The entertainment was thoroughly enjoyed by all present. The three artists of the concert company gave their services free of charge, a kindness which was greatly appreciated. On the 22nd ult., a concert was given by the Leeds branch. Children of the Sunday-school presented an interesting sketch. Refreshments were served. An enjoyable evening was spent.

Re-organization of Auxiliaries.—The Northampton branch of the Birmingham conference held a conference in Northampton Chapel

on the 23rd ult. At the close of the Sunday-school session a Priesthood meeting was held. The evening meeting was held at 6:30. After the preliminary exercises, the following re-organization of auxiliary associations was effected: Relief Society, Mary Ann Rose Jeffs, president; May Freeman Wright, counselor; Gladys W. Wilford, secretary and treasurer. Sunday-school: Elder Francis R. Kirkham, superintendent; Arthur J. A. Jeffs, secretary; Anna Freeman, treasurer; Francis R. Kirkham, John O. Hughes, and Gladys W. Wilford, teachers. Mutual Improvement Association: John O. Hughes, president; Francis R. Kirkham, secretary. The meeting was then addressed by Elders Francis R. Kirkham, J. Elden Brown, John O. Hughes, and President Edgar W. Jeffery.

Farewell Entertainments.—On Monday evening, April 24th, the Relief Society of the Leeds branch gave a farewell entertainment in honor of Sister Sarah Machin, a former officer of the society, who left England for Canada on the 29th ult. A delightful musical program was rendered. Remarks were made by Elder William Naylor and Sister Machin. The latter bore a strong testimony concerning the restored Gospel.

On Thursday, April 20th, the Glasgow branch of the Scottish conference gave a farewell entertainment in honor of Brother James E. Rennie, who left for Salt Lake City on the same day. A delightful musical program was rendered by members of the branch. President John Hunter and others spoke very highly of Brother Rennie and expressed regret at losing such a faithful member. Brother Rennie had filled very creditably the position of second counselor to the branch president; he had also filled an honorable mission in England and Scotland, and later became President of the Scottish conference. As a token of esteem and friendship the honored guest was presented with a beautiful signet ring.

Priesthood Meetings.—The monthly Priesthood meeting of the Welsh conference was held at Cardiff, on the 29th ult. All the traveling Elders of the conference were in attendance and reported encouraging developments in their respective fields of labor. Problems incident to missionary work were discussed with the idea of increasing the efficiency of the Elders.

An Elders' Priesthood meeting was held in the Latter-day Saints' Chapel, Tunstall Road, Sunderland, on May 8th, at 9 a.m. President Orson F. Whitney, Elder J. Fred Pingree, Conference President James T. Palmer, former President Osmond C. Crowther, and all the traveling Elders of the Newcastle conference were in attendance. President Palmer greeted the Elders and asked for their undivided support and co-operation. President Whitney gave timely instructions to the Elders concerning their work, and Elder Pingree followed in similar strain. President Whitney

then set apart Elder James T. Palmer as President, and Elder Ezra T. Benson as clerk, of the conference. President Crowther urged the Elders to support President Palmer as they had supported him, and left his blessing with them.

OUR ELDERS.

[THIS little poem, composed by Brother Roger Howey, of Sunderland, was recited by Leslie Oates at the Newcastle conference, on the 7th inst.]

The Elders in each conference
The Saints delight to know;
And as they work with diligence,
We our approval show.

Some like them for their manners,
They're always of the best:
Some like them for the honor
To have them as their guests.

Some like their kindly greeting,
So earnest and sincere;
Some like them for their courage—
They never seem to fear.

Some like their good example,
That's shown to all around;
Some like them 'cause they're grateful
For blessings that abound.

And so where'er they're scattered
The Saints their praises sing;
And everyone is flattered
As though he were a king.

We like them for these virtues;
They're pleasant to our sight;
We like their pretty colours—
We've Gray, Brown, Black and White.

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